

The Brooklyn Jewish Center Review

**MOSES MENDELSSOHN DIED 150
YEARS AGO FIGHTING FOR
TOLERANCE AND ENLIGHTEN-
MENT IN GERMANY**

**DR. ISRAEL H. LEVINTHAL'S 25
YEARS OF MINISTRY
IN BROOKLYN**

**WHAT THE NUREMBERG ANTI-
ARYAN LAWS REALLY MEAN**

NEW POEMS BY PHILIP M. RASKIN

**WHEN TCHECHOV SOLD HIM-
SELF FOR THE HABIMAH**

**THE LEGEND OF THE IDLE
CLERGYMAN**

**ROTHSCHILD MEMORIAL DAY
IN PALESTINE**

JANUARY

1936

USE . . . Paragon FUEL OILS

CORRECTLY GRADED FOR
SKYSCRAPER, HOTEL,
APARTMENT HOUSE
INDUSTRIAL PLANT
AND PRIVATE DWELLING

. . . Day and Night Service . . .

Paragon Oil Company Incorporated

16 East 43rd Street

New York



Telephone
Vanderbilt
3-6360

BROOKLYN JEWISH CENTER REVIEW

Vol. XVI

JANUARY, 1936—TEBETH, 5696

No. 20

THE KASHRUT TRIAL A REVELATION OF OUR SPIRITUAL NAKEDNESS

FOR many weeks past there has been taking place before one of the judges in the Supreme Court of this city a trial that does little good to the name of the Jewish community. Fortunately for us, the English press has ignored this sad event and spared us the shame of having this spectacle brought to the attention of our non-Jewish neighbors. The Yiddish press has been giving detailed reports of the proceedings, not sparing the tragic comic phases of what is transpiring.

It is not our purpose to enter into the details of the specific case which the Christian judge is called upon to decide. It does seem to us, however, a tragic commentary on Jewish life that the Jewish community accepts this occurrence so indifferently—many of them even with a smile of amusement. A Christian judge in a civil court is called upon to decide whether a group of Rabbis, banded together as a *Vaad Hakashrut*, have a right to safeguard *kashrut* in a certain fashion, or whether as another group of Rabbis maintain, it is a matter for each individual rabbi to decide.

The inherent weakness in the whole *kashrut* situation is that it has become a matter of interest to Rabbis alone, and no longer the interest of *baale batim*, or laymen. If our *baale batim* were really interested in *kashrut* such spectacles would never be seen. The dealers in kosher food would reckon with an aroused community conscience. But we have no Community. We have Jews, a conglomeration of Jews, but not an organized Jewish community. And as long as we shall remain unorganized as a community, with no community tasks and programs and responsibility, so long will the *kashrut* problem, and many other problems, be unsolved, and such tragic events as the one now in the Supreme Court will come to plague our hearts.

This trial reveals the spiritual nakedness of the Jewish community. It

is high time that Jewish laymen shall rise in revolt and do a real man's job in correcting something that represents one of the most disorganized phases in Jewish life!

HENRIETTA SZOLD--SEVEN- TY-FIVE YEARS OLD BUT YOUNG IN FERVOR, ZEAL AND DEVOTION

IT was a remarkable tribute that the Jewish women of America paid on Sabbath Hanukkah to Henrietta Szold, the founder of Hadassah, on her seventy-fifth birthday. No other woman in Jewish life for many centuries has been so acclaimed and so lovingly showered with praise. It was a tribute that came spontaneously from every Jewish heart. The Sabbath morning service in our own Center which was dedicated to her, the joyous *Oneg Shabbat* held that afternoon in our Center, in which hundreds of the women participated, gave inspiring evidence of the love that Jews everywhere feel for this noble soul and of the reverence with which they think of her life and work.

It is not only because she founded a great women's movement that she enjoys this fame, it is because she represents to us the ideal of Jewish womanhood. Learned in her people's literature, she has enriched the culture of her people. Lover of her people she gave of herself wholeheartedly to the service of her people. Endowed with a passion for righteousness she stands like a prophetess in our midst pointing the way to the prophetic ideals of righteousness and justice in our life as a people. And like Deborah, the prophetess, she, too, stands in the fore-

EDITORIAL BOARD of the REVIEW

Louis J. Gribetz, Chairman
Dr. Israel H. Levinthal
Joseph Goldberg
Joseph Kaye
—
Henry Seinfel
Chairman, Advisory Board

front of Israel's battles for his existence. Now at 75 she has undertaken the stupendous task of saving the Jewish children in Germany by transporting them to Eretz Israel, a task big enough for one half her age. But Henrietta Szold, though 75, is young—young in fervor and enthusiasm; young in zeal and devotion; young in spirit and idealism!

We hail this noble Jewess and pray to our Heavenly Father, that He grant her life and health to continue to be a blessing unto Israel—*Ad Meah Y'essrim Shannah!*

ANOTHER YEAR OF SUCCESSFUL ENDEAVOR COMES TO A CLOSE

WHEN the members of our Center gather together on the evening of the 16th of this month, at the annual meeting of our institution, they will hear a record of activities of which all of them will justly feel proud. Despite the fact that the Center is now entering the 17th year of its existence, it has not only maintained the activities of previous years with increased success, but is ever on the alert to start new endeavors that may help to draw our people closer to our people's ideals. We are indeed proud of the fact that the same spirit of enthusiasm and zeal is evident in our Center today as it was in the early years of its existence.

Much of the credit is due to the officers who give themselves so unselfishly to the interests of the Center. They set a beautiful ideal of service for the membership to emulate, and many of the members are inspired by them to give their loyal and wholehearted support.

When the reports shall have been read, may we once again pledge ourselves to renewed efforts not only to have the coming year equal the year that has passed, but to make it the banner year in the history of our institution.

—I. H. L.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, New York. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1 per year.

JOSEPH M. SCHWARTZ, President HENRY SEINFEL AND HYMAN AARON, Vice Presidents B. J. KLINE, Treasurer MAX HERZFIELD, Secretary
ISRAEL H. LEVINTHAL, J.D., L.H.D., Rabbi JOSEPH GOLDBERG, Administrative Director

A YEMENITE CHANTEUSE

AFEW weeks ago a young woman bearing the rather unwieldy name of Sarah Osnath-Halevy appeared in Town Hall. She was a singer of character songs, and she was a daughter of the Yemenite tribe in Palestine.

Was she a naive native come to the world to reveal the songs of her fathers?

Not at all. Yemenite Miss Osnath-Halevy might be, but there was nothing naive about her. The Town Hall auditors saw a beautiful woman with a highly sophisticated air who looked as though she would be more at home at a studio gathering of celebrities.



Sarah Osnath-Halevy

Then Miss Osnath-Halevy sang, and she was again the Yemenite, and also the Palestinian settler, and the Arab who does not like the Palestinian settler, and the Persian girl lamenting the death of her sire, and the bedouin sweeping the desert with his keen eyes and the Moorish girl intoxicated with the fragrance of her garden in the moonlight.

Among the hundreds of concert artists who appear every season in New York it is not often that one comes across a genuine talent. Miss Osnath-

(Continued on Page 22)

ROTHSCHILD MEMORIAL DAY IN PALESTINE

Correspondence to the "Review"

By MORDECAI HALEVI

THIS last 20th of November (24 of Cheshvan) 1935, marked a year since the "Father of the Yishuv", the great builder of Eretz Israel, Baron Edmond deRothschild, passed from the land of the living. It is but natural that Palestine should remember this day in a significant manner. Services and special meetings, at which homage was paid to the memory of the baron, were held in every city and village, all evidencing the deep gratitude felt by the Yishuv to that great man who so wonderfully tied his life with the renascence of his people.

Zichron Yaakob, the beautiful colony on the hills of Samaria which bears the name of the Baron's father, and was among the very first beneficiaries of the Nativ's bounty, arranged a unique, centralized gathering on that day. The adults met in the afternoon, while the morning was devoted to a children's *kinuss* (gathering), participated in by the schools of all Samaritan colonies. Zichron, Givath Ada, Benjamina and Pardess Hana, all bear names of members of the Baron's family, since they are all situated on his land, the land of Pica, in Central Palestine. (Besides these there are the Judean and Galilean colonies, which were directly founded or helped by the baron, among them Rishon Le Zion, Petach Tikva and Ezron in the South and Rosh Pina, Yeosod Hamaala in the North.) The other Samaritan colonies, such as Hadera, Karkus, Shfeya and Atlit, certainly could not have reached their state of prosperity without his protection. Hence the crowds of children, teachers and adults, who filled the solemn, black-draped streets of Zichron on the memorial day.

The morning meeting took place in the spacious synagogue built by Rothschild, in memory of his parents some fifty years ago. It was both opened and closed by the singing of the service by an old friend, Cantor Quartin. Appropriate recitations were delivered by two school children, and short speeches were made by two school principals, one of whom said: "There is no doubt that eventually this day

will be fixed in the Jewish calendar, like Herzl Day, as a day to reverence the name of the Baron."

The meeting of the adults was also graced by the contribution of Mr. Quartin, but was otherwise given over to a rather long list of speakers, representing the various bodies in Palestine, such as Pica, the Jewish Agency, Keren Hayesod and Keren Kayemeth, World Mizrachi, the Chief Rabbinate, the Histadruth (Labor), the Farmers, the National Council, etc.

Mr. S. Levy, for Pica, spoke of the Baron as a great dreamer. His relatives tried to keep him from his Palestinian venture, as they termed it, because it did not seem real to them. He, however, even when he found many of his plans unrealized, refused to "awaken," and kept on dreaming the dream of his people's rebirth. "We are gathered here to a memorial meeting, to recall things and memorize them, but we have forgotten nothing as yet, nor can we ever forget anything. Here and there, everywhere, we are surrounded by the living witnesses of redeemed marshes and blooming colonies...."

Mr. Almaliach, of the National Council, told of the love of Rothschild for the Hebrew language. When upon the occasion of one of his visits a principal of a school offered a greeting and a recitation of Victor Hugo, both in French, the Baron replied: "If I cared for French, I could surely find it in abundance and probably better rendered in Paris. Here I expect Jewish children to learn Hebrew".

One after another came up the messengers of the house of Israel to pay tribute to the memory of the patriot, each in turn trying to add some lines to the picture of the Baron. The most interesting speech of all was delivered by the famous writer M. Smilansky, president of the Farmers Organization, who knew the Baron personally, and has been closely connected with colonization work in Palestine.

He analyzed the nature of the Baron. Was he philanthropist, national leader or the man of spirit and vision?

(Continued on Page 22)

MOSES MENDELSSOHN DIED 150 YEARS AGO

By ISIDORE S. MEYER

ON December 31, 1785 Moses Mendelssohn sent to his publisher his last literary work, "To the Friends of Lessing". It was an earnest endeavor to defend his late life-long non-Jewish friend, Gotthold Ephraim Lessing against the charges of being a scoffer of religion and a hypocrite. In 1749, five years before he had met Mendelssohn in Berlin, Lessing, the eighteenth century German philosopher of the Enlightenment, literary critic and playwright had written a one-act play entitled "The Jews". In it, he had stated: "When a Jew defrauds, then perhaps seven times out of nine the Christian has compelled him to do so. . . . If faith and integrity is to reign between both of these peoples, both must contribute equally thereto." And when Lessing, in 1779, wrote that masterful plea for religious toleration, his dramatic poem, "Nathan the Wise", it was Mendelssohn the ideal, benign, sagacious and tolerant Jew whom he symbolized. It is by this play that Jews remember Lessing.

Four days after this noble defense of the memory of Lessing had been penned, on January 4, 1786, Mendelssohn passed away. We, born in the West, reared in Jewish and in European or western culture pause solemnly and sadly today to remember the sesquicentennial *jahrzeit* of one of the eighteenth century initiators of that movement in Jewish history (though not the first) towards Jewish civic emancipation. It is an occasion not merely of historical reminiscences of the life, activity and character of Mendelssohn. Concomitantly and simultaneously with this event, we are willingly or unwillingly forced to ponder, to consider seriously, to reflect over our present-day civic status throughout the Diaspora.

On December 31, 1935, a century and a half later, the last of the Jewish civil and public servants, no matter what their records as citizens and as war veterans may have been, were forced into retirement in Germany. The Nuremberg laws of September, 1935 became effective and henceforth are to be applied rigidly in that land where Moses Mendelssohn was born. And on January 4, 1936, Alfred Rosenberg, twentieth century spokesman of mod-

ern intolerance, in his comments upon the devastatingly truthful report of James Macdonald, Commissioner for German Refugees, (Jewish and others) to the League of Nations merely adds that the trouble was that the racial laws had not been passed a hundred years ago. Mendelssohn's efforts, the irony of history would have it—insofar as German Jewry is concerned—have foundered on the shoals of legalized bigotry and have been wrecked upon the crags of decrees of intolerance enthroned. Those who misinterpreted and ostensibly although wrongly followed Mendelssohn's teachings since his time;—those who charted their course through the high seas of German culture and civic emancipation with the aid of those inexact and unbalanced instruments of navigation, Jewish self-obliteration, complete assimilation, intermarriage—witness his own descendants,—have been *spurlos versenkt*. Tragically they have gone down in the maelstrom of mental and physical anguish, in the storms of forced exile, and confiscation of everything that they had built up. Leopold Zunz, father of Jewish Wissenschaft, retrospectively considered,—misjudged events when, in Berlin on the hundredth anniversary of the birth of Mendelssohn, he praised the blessings that Mendelssohn had brought upon German Jewry. "Today begins the second century" of those glorious blessings;—1936 marks their finish. It was a pious but unfulfilled hope that he expressed when he concluded his eulogy with the German stanza:—

"And you, oh! Germania, who bore him
Be proud that you the Sage's Mother were.
You will forever honor him, for you
Honor yourself through your own sons!"

Emancipation and humanitarianism in Germany is as dead as a doornail, and Germany not only does not honor one of its progenitors of religious freedom, she disgraces herself by debasing her sons. As for the rest of us,—we, who are in part the direct heirs of this Mendelssohnian heritage,—the problem still remains. That

sweet reasonableness of emancipation and of religious toleration which the eighteenth century humanitarians idealized has never been fully realized by mankind, even to this very day. And where it has been achieved partly—yet never completely—at what cost and with what havoc to our own inner Jewish life, Jewish soul and well-being!—at what sacrifices!! Sometimes even with the surrender of one's self-respect! What has emancipation given us? What has it taken away? What of the future? Those problems still remain.

THE eighteenth century period of enlightenment, theism and rationalism in a sense was a turning point in the change of attitude of the non-Jewish liberal world towards the Jew. In 1747, Christian Fürchtegott Gellert (1715-1769), a pioneer in continental humanitarianism, broke the medieval tradition in Germany. Into his novel, "The Life of the Swedish Countess Gxxx," he introduced some benevolent Jews. Even a German Christian could depict a Polish Jew in favorable colors of a righteous man. This influence of continental humanitarianism seeped through to England via Germany and France so that Richard Cumberland, for instance, almost a half a century later in 1794, wrote his play "The Jew" in which the hero, Sheva, is pictured as an upright and honest man. Says Cumberland in Act one, Scene One:

"If your playwrights want a butt, or a buffoon, or a knave to make sport of, out comes a Jew to be baited and buffeted through five long acts for the amusement of all good Christians."

Now in this transformation of European public opinion, Moses Mendelssohn directly or indirectly contributed his share. All the contemporary European thinkers and public men who fought the cause of human liberties, Mirabeau and Abbe Gregoire, champions of the rights of man in France, Lessing, Dohm and Abt in Germany,—saw in Mendelssohn's life and character, teachings and writings a justifi-

(Continued on next Page)

cation for furthering those ideas and ideals. And in a certain sense they were over a century in advance of their contemporaries.

In 1786 Count de Mirabeau visited Berlin on a secret diplomatic mission in behalf of France and apparently at the salon of Henriette Herz learned much about the views and opinions of the Jewish philosopher. In 1787, Mirabeau published, in French, his essay, "Concerning Moses Mendelssohn; Concerning the Political Reform of the Jews, and in particular concerning the Revolution attempted in their behalf in 1753 in Great Britain". Mendelssohn, a man thrown by nature into the midst of a reviled people, born without fortune, with a feeble and infirm constitution, with timidity and excessive gentleness, enchain'd to a mechanical occupation—(he had been the book-keeper of the Berlin Jewish silk-manufacturer Isaac Bernhard during the day and at night a student and philosopher)—had risen to the rank of one of the greatest writers of his century that Germany had ever seen. He was one of the first, if not the first, who gave a language not his own, clarity, harmony, grace and energy. "Germans have bestowed upon him the title of modern Plato," continued Mirabeau. But more remarkable still, by his virtues, he influenced his people and to a certain extent the country where destiny placed him through his propensity for profound reasoning and by a conduct so pure that bigotry and calumny have not dimmed it. With Mendelssohn as an example, Mirabeau wished to alter those prejudices and the iniquitous abuse of social force against the Jews which proclaimed that the Jew could never be morally estimable nor politically useful. In the conclusion of his remarks on Mendelssohn, Mirabeau exclaimed that the apostles of tolerance themselves forgot too much of their duties and principles where the cause of the Jews was involved.

BORN at Dessau, September 6, 1729, son of a Torah-scribe and elementary Hebrew school teacher, educated in Talmud by Rabbi David Hirschel Frankel of Dessau, who later became Berlin's chief rabbi,—Mendelssohn as a young lad of fourteen found his way to Berlin. There, he developed into a self-educated man. Israel Moses of Zamosz taught him his Hebrew translation of Euclid; Doctor Abraham

Kisch, the Latin, which enabled him to read John Locke's "Essay on Human Understanding" in Latin. In 1748 he met Doctor Salomon Gumpertz, a physician who taught him mathematics and modern languages and through Gumpertz in 1754, Mendelssohn's life-long friendship with Lessing began. The following year, upon his friend's encouragement, Mendelssohn began his German literary activities. Through his writings, he influenced German thought and letters and the Jewish cultural world in his day and thereafter. In 1929, in connection with the 200th anniversary of his birth, the learned German-Jewish societies began the publication of a sixteen volume Jubilee edition of Mendelssohn's collected writings in German, Hebrew and Judeo-German.

THESE writings, it was planned, were to cover his contributions to philosophy and aesthetics, to contemporary literature, his translations, his miscellaneous writings, such as poems, conversations, family-album entrees, *et cetera*, his writings that pertained to Judaism, his translations of biblical books, his correspondence and his Hebrew writings. The mere cataloguing of his contributions would show how wide and varied were his interests. In the preface of the first volume of this edition we are told that the world of German learning celebrates on September 6, 1929, the philosopher who by his work and by his personality embodied the noblest forces of the German *Aufklarung*, and prepared the idea of humanity for the German classical period. Judaism in all lands honors him as the leader who led it on the road of modern world-culture with which a new period of Jewish culture begins. In a memorial address, two days later, Doctor Leo Baeck pointed out that in the Germany of the 18th century the forces of Enlightenment and Pietism were at work. In Mendelssohn, who lived during this period, there were joined together philosophy and piety. He was a philosopher and a Jew. In Mendelssohn, the men who battled for the human and legal equality of the Jews could find a starting point in their efforts to overcome such prejudicial arguments that Michaelis, the Goettingen professor, had advanced against the Jews. To him a noble Jew was a poetic impossibility. Mirabeau had seen fit to refute these arguments of Michaelis that Jews were a detestable and perverse race. Mendelssohn's life was a refutation of all that. "Give

the Jews a country and they will love it." And in arguing for the political emancipation of the Jews, Mirabeau pointed out that whenever a physical misfortune befell a people, an epidemic, a famine, or when the issue of a war turned out to be tragic, the Jew became the sole cause for all these misfortunes. The Nazi over-simplification of the case is not new. The Frenchman Mirabeau rejected that theory sometime ago.

(To be concluded in the next issue)

LABOR and the PALESTINE LEGISLATIVE COUNCIL

ZIONIST Labor has no reason to change its policy toward the establishment of a Legislative Council. The slogan of self-government, advocated by the British officialdom, does not blind Labor to the realities of the situation in Palestine. The Jewish worker understands the merits of democracy as well as his English guardians, but he is mature enough to distinguish between dynamic democratic institutions leading to the liberation of the masses and quasi-parliaments apt to be utilized for the legalization of an "invisible government." Under present circumstances a Legislative Council will either have no substance at all, or it may turn into an instrument of political oppression and economic exploitation in the hands of an Arab oligarchic group. The masses of the Arab population are still politically inarticulate, political life is in its infancy; and the existing Arab parties are dynasties and family cliques rather than political organizations in the western sense of the word. The gulf between the Ragheb-Bey-Nashashibi-group, the Husseini Club and the spokesmen of the Grand Mufti's "party", on the one hand, and the Jewish Labor organizations, on the other, is unbridgeable. There can be no parliamentary cooperation between representatives of collectivized agriculture or unionized industrial Labor, and the dozen Arab families, representing feudal land ownership, which are designated by the government to constitute the majority on the Council. So long as there is no Arab peasant party and no organized political organization of Arab workers, there is no room in Palestine for parliamentary legislation, and Jewish Labor has no Arab partner to cooperate with.

—Hayim Greenberg
in "Frontier"

WHAT THE GERMAN "NON-ARYAN" LAWS REALLY MEAN

A Report by a Correspondent of the "London Times"

THE "Ghetto legislation" passed by the Nuremberg Reichstag six weeks ago has done nothing, so far, towards establishing that "tolerable relationship" between the German and Jewish peoples which Herr Hitler declared to be its aim. On the contrary, the relationship between the "Aryan" Germans, who are becoming steadily more intensely race-conscious under the National-Socialist spur, and the Jewish community of about 500,000 souls is growing daily worse, and the plight of the Jews an undeniable scandal. Perhaps the most pertinent comment, which can be heard expressed with understandable bitterness and disgust in circles by no means fully "non-Aryan," is that the new laws are making Nazi Germany more than ever into a paradise for blackmailers.

The grandiose stagecraft and veritably religious ecstasy which dominate the annual Nuremberg Party Rally always render a sober assessment of its achievements out of question until some time has elapsed and perspective has been restored. This year, moreover, as predicted in August, the distraction of world opinion by the Mediterranean tangle has played into the hands of the Nazi extremists and prolonged the usual struggle behind the scenes, the outcome of which alone will show whether the fanatics or the more enlightened groups gained fundamentally at Nuremberg. It is still only possible to make an interim report. But in the meantime irreparable injustice and harm are unquestionably being done.

The utmost confusion, together with hardship and bitter tension, has prevailed since Nuremberg, for the new anti-Jewish laws, as drafted, barely touch the basic problems, and the regulations applying them have still not appeared owing to the tug-of-war in high places. Nobody can yet say to what extent, if any, they will check the pioneer process by which individual fanatics and—still worse—subordinate authorities, with subtle guidance from higher quarters, endeavour to blaze the trail. The law still lags far behind realities, and every day that passes enables its amateur interpreters to win fresh ground from which it will not be easy to dislodge them. No regulations are likely to bring dismissed Jews

back to their posts, and none can bring suicides back to life.

The "new laws," without extensive exposition, are not new. In so far as they are not merely codifications of what had become universal practice, they had long been predicted and expected. They merely make the Jew legally, as well as practically, a second-class citizen, and prohibit, on pain of penal servitude, marriages between "Aryans" and Jews, which registry offices had already been refusing to solemnize, and extra-marital relations, which had long been punished with the pillory or the concentration camp. The provision—"for the protection of German blood and German honour"—that German maidservants under 45 may not be employed in Jewish households may have been intended, as the ribald laughter which greeted it in the Reichstag indicated, to be an insult to sensitive Jews, though the average intelligent Jew appears to look upon it scornfully rather as a lamentable display of bad taste before the whole world by its authors and supporters.

The only practical result would seem, at first sight, to be to throw out of work thousands of "Aryan" girls and women, many of whom have served happily for years, under conditions equal or superior to those in "Aryan" homes, in households to which they had become deeply attached and from which they part reluctantly to enter a struggle for existence in which their records, through no fault of their own, will be a handicap. But the Nuremberg laws, in the absence of interpretative regulations, are being used to justify every sort of indignity and persecution, not only by individuals, but by established authorities. The intimidation system of the Nazi revolution, with its indefinite "protective" or "preventive" custody, its concentration camps, its pillorying, and other social and economic pressure, led from the first to the rapid growth of the loathsome practice of denunciation, which has not yet been stamped out despite many pious declarations by public authorities. The opportunities offered by the new laws are unlimited, as any lawyer can bear witness who has tried to look after

the interests of "non-Aryans" or political suspects. Any individual can report his Jewish enemy or competitor as having been seen in the company of an "Aryan" woman, or trump up alleged business obligations from the past.

BUT the systematic action of public authorities is becoming even more devastating than "individual actions." The laws are being interpreted as meaning that a Jew, as a second-grade citizen, is not fit to exercise any occupation within the German national community and that an "Aryan" having any, even business, relations with a Jew is betraying his race and therefore liable to punishment in one form or another. This interpretation is leading to a gross breach of faith towards Jews who fought in the War and were promised, and granted in earlier Nazi legislation, special exemption from disability under the "Aryan clause." The names of 12,000 of their fellow Jews who gave their lives for Germany in the War are on the official records. Survivors with the most distinguished War records and decorations and the most valuable post-War service have been removed from the public service—or, technically, suspended or placed on the indefinite "leave" list—in some cases, like that of notaries and judges, with 24 hours' notice.

The assurances of 1933, rightly suspected by their foreign recipients, that National-Socialism desired only to reduce the high percentage of Jewish influence on German public life and made a distinction between old-established Jewish families and Eastern immigrants, have proved delusive. The present persecution is directed with savage fanaticism—and this, in unguarded moments, is frankly admitted—towards the total destruction of the whole Jewish community in Germany. Like so many Nazi catchwords, "*Juda verrecke!*"—"May Jewry perish!"—was meant literally and will be literally brought to pass if the fanatics have their way.

It has already been reported how by-laws, suspiciously similar in wording, are made by municipalities, forbidding Jews to settle, acquire property, or use

(Continued on next Page)

public institutions, and "Aryans" who wish to be considered for public contracts or even to receive poor relief to have any business connexion with Jews. These by-laws can be justified by the definite encouragement given to local authorities to set the pace for Reich legislation, and by the tendency, approved or not, to take the public utterances, not only of Herr Hitler, but of any party leader, as the basis of legislation. They are "in the line" of the party policy, and can only be stimulated by the Führer's recent intimation that he did not wish "initiative from below"—on the initiator's personal responsibility—to be discouraged. Are local zealots who go ahead rather fast along the "party line" going to be seriously reproved?

HIgher authorities, however, are now taking much more far-reaching measures. As the whole life of the country becomes more and more thoroughly "organized," it is almost impossible to exercise any occupation without belonging to the competent "Reich Chamber" or other body. Since Nuremberg it has apparently been taken for granted that no Jew, as a second-class citizen, is fit to belong to the competent organization. For instance, not only German Jewish but even British art dealers of Jewish origin have been refused membership of their particular branch of the "Chamber of Culture," and will have to close down. Jewish film theatre owners have till January 1 to get rid of their businesses. The following are a small selection of cases of extra-legal Jewish persecution:—

According to the "Frankfurter Zeitung" of October 18, the Reich Doctors' Leader has taken disciplinary action against two "Aryan" doctors for having effected the sale of a house to a foreigner who is a Jew.

A German "Aryan" business man received verbal instructions from the Secret Police to sever all business relations with Jews. He protested to the local party leader, who seemed to take his part. Nevertheless the Secret Police called on him shortly after and informed him that their instructions must be carried out forthwith.

A Christian "non-Aryan" doctor in the provinces has had money, due to him from the panel fund, withheld on the racial grounds.

A Jewish doctor has been compelled to make a forced sale of his clinic to an "Aryan."

A German landowner is anxious to take a house for the winter which belongs to a Jew. But he has been prevented from doing so.

According to the Berner "Bund", first-grade milk has been refused to Jewish

children at Magdeburg. This report has not been denied in the German Press.

The sick insurance office at Munich Maistrasse displays at each counter placards bearing the inscription: "Who patronizes a Jewish doctor is guilty of treason"; or "German women, do not trust your body to a Jewish doctor."

The "Viertjahreszeiten" and the Koenigshof hotels at Munich have requested their permanent Jewish residents to seek other accommodation.

At Coburg admittance to cinemas has been denied to Jews.

Aryan employees of long standing have been forbidden to attend the funeral of their Jewish employer, and on doing so nevertheless have been threatened by the Labour Organization with being deprived of work.

A Jewish notary, who lost an arm and won the Iron Cross in the War, already depressed by the general situation, received on October 1 the order to surrender his scales within 24 hours. He killed himself.

These, where not published in the Press, are only a few of the numerous instances which are thrust upon the notice of even a single foreign community. It has been suggested in the United States that Jewish propaganda has over-exaggerated and defeated its own purpose. That is presumably because people living in countries like England and the United States cannot imagine what they hear from Germany to be true. But residents in Germany have no need of Jewish propaganda; the facts of the present persecution hit them violently in the face. They see men with wives and families, whom they have hitherto been able to look after, sobbing in a state of complete nervous collapse at the hopeless prospect with which they are faced. They hear of this Jew and that Jew who has gone into the woods and shot himself, or put his head in a gas oven. The German Press does not record these suicides.

The Jewish community are caught in a trap. At most about 10,000 can escape abroad by emigration in a year, and every day it is becoming harder to obtain enough from the liquidation of property in Germany to qualify under the Palestine regulations or those of other countries with unemployment problems of their own which require evidence of the ability of immigrants to support themselves. What with forced sales, the "flight of capital tax," and the enormous discount at which, in order to transfer their money abroad, they have to sell it as *Sperrmark*, Jews are lucky if they can get 20 per cent. of the value of their possessions out of

the country, and that is often not enough for emigration.

YET almost every means of making a livelihood is slowly and surely being closed to them before their eyes. If a Jew owns a house, he often cannot obtain the rent from his "Aryan" tenants. If he is a tenant, he may be caught up in one of the "drives" in which Jewish tenants are given notice to quit throughout the whole blocks of buildings, in order, presumably, to force them into segregation on Ghetto lines in a few quarters. It is futile to talk of Jewish "self-sufficiency," to expect a community which has been mingled for centuries in the German national community and compelled, by restrictions, to consist of about 65 per cent. traders, to become self-supporting. It is no good telling a Jewish shopkeeper in a small place that he can keep himself by selling only to Jews. It is equally absurd to talk of the Nuremberg Laws giving the Jews the position of a national minority. They have not the most elementary rights of a national minority, and they have not, like other minorities, the right of appeal to an international institution like the League.

For the 500,000 "full" Jews—perhaps 600,000 counting those with three Jewish grandparents—there seems no hope, nor for their children, who are persecuted and treated as unclean outcasts at school and often suffer irreparable harm thereby. It goes without saying that marriage is decreasing rapidly in the Jewish community; the idea of bringing children into such a hostile world is hardly attractive. Unless some attempt is made in high quarters to check the ferocity of the anti-Semitic fanatics, it can only be imagined that the 500,000 will be condemned, as it were, to run round blindly in circles until they die. This is the process to which the term "cold Pogrom" has been applied. One must assume either that Herr Hitler is unaware of all that is being done since the passage of the laws to bring about a "tolerable relationship" or that the fanatics are beyond control.

I CALL attention to the fact that fifty-four years after the organization of the Chovevi Zion, thirty-eight years after the founding of the Zionist Organization, and seventeen years after the Balfour Declaration, we Jews own only 6½% of the land in Palestine.

—M. M. Ussishkin

Twenty-Five Years Ministry in Brooklyn

By DR. ISRAEL H. LEVINTHAL

TWENTY-FIVE years have passed since I began my ministry in the Borough of Brooklyn. I was quite a young lad—not much above my teens—when, upon my graduation from the Jewish Theological Seminary of America, I received a call to become the spiritual leader of a congregation, not far distant from the Brooklyn Jewish Center. It seems strange, but my whole Rabbinic career has been closely interwoven with Brooklyn. Even before my graduation, when as students, we were assigned to do religious work in budding congregations, it was my lot to take charge of two of such congregations in this very borough. My relationship with Brooklyn thus goes back now to a period of twenty-eight to twenty-nine years.

When one reaches such a milestone it becomes but natural to reminisce, to recall the days and the scenes of one's early activity. It is good to look back every once in a while, to take stock of yourself as to the progress made, as to hopes realized, as to disappointments encountered. It is natural, too, to take a glimpse into the days of yore, and to study by contrast the life of to-day. A few years ago there appeared a book that became very popular. "Only Yesterday", it was called, and it simply told, by picture and recital, the great changes that have come into our lives since, what now appears to us to have been, only yesterday.

It is in this spirit that I want to recall the scenes of Jewish life in Brooklyn of "only yesterday"—in the days that are still vividly impressed upon the minds of most of us.

* * *

When I came to Brooklyn in 1910, it was just at the time when Jewish migration into this borough was at its high peak, when thousands of Jews were daily trekking over the Brooklyn bridge. At the end of that year the Jewish population here had already reached 350,000 and was centered mainly in two important districts, Brownsville and Williamsburg. Jews were to be found in other sections, but only in scattered numbers, with no indication of what these sections were to become in our day. Borough Park was

just beginning as a new settlement, and the Jews who went there felt that they were living in a distant suburb. The entire area of Flatbush, so teeming with Jewish life today, was as yet unknown to Jewish settlement. The neighborhood, in which our Center finds itself was an open field. I recall quite vividly the visits of Jews who came to me to plead that I use my influence with the City authorities for better police protection, so that Jews with beards may not be endangered from the stones of street urchins or corner loafers. In some localities it was literally dangerous for an immigrant type Jew to show himself. Six years later—only nineteen years ago—I myself found in this very neighborhood,—all along Union and President Streets,—open rebuff in endeavoring to rent an apartment. I was curtly told: "Jews are not wanted here."

As far as communal life is concerned, there was not yet a functioning Federation of Jewish Charities, though the idea was already crystallizing into a definite movement. The most important charity institutions of those days were the Jewish Hospital and the Orphan Asylum on Ralph Avenue, both of which were then in the hands of the German Jews who settled here much earlier, and who immediately, true to Jewish tradition, began to develop in large measure the ideal of charity.

But the immigrant Jews, too, were busy with charitable endeavors. Notably in Williamsburg and in Brownsville, charities of all types were beginning to appear. But all were on a small scale, in keeping with the poor financial circumstance of most of the inhabitants. I doubt if the combined annual budget of all the Jewish charitable organizations in those days reached beyond the sum of \$150,000.

It is interesting, too, to recall the religious life of our community here a quarter of a century ago. Orthodox synagogues were springing up in all neighborhoods, most of the structures reflecting the poverty of those religious idealists who wanted to perpetuate their faith in the new surroundings. Only two or three more imposing synagogues were beginning to be built. In

the field of Reform, we had the three influential congregations, the Beth Elohim on Eighth Avenue, Temple Israel on Bedford Avenue, and Beth Elohim on Keap Street.

It was at about that time that the beginnings were laid for two other smaller Reform Temples, one in Flatbush and the other in Bensonhurst. Of conservative synagogues there were only three or four,—strangely enough, all in South Brooklyn, and all of small status.

Most interesting of all to us to-day, as we look back to "only yesterday" in Jewish life in Brooklyn, is the sharp cleavage that existed then between the German Jew and the so-called Russian Jew, a division and separateness that was visible not only in institutional life—both charitable and synagogal—but even in every-day social life. Only recently I was reminded by a distinguished attorney of German-Jewish stock that when he would invite to his home a friend who happened to be a Russian Jew his mother would be almost in a rage, and taunt him with bringing a "Polack", as all the East-European Jews were dubbed. They were the old-land prejudices, imported to these blessed shores, which, happily, died with the passing of the generation that imported them.

* * *

COMPARED to these scenes of "Only Yesterday", how interesting and significant become the pictures of Jewish life here as we see them today. From 350,000, the Jewish population has grown to one million, the largest group of Jews in one city in the world. Never in all our history, whether in the hey-day of our people's life in Palestine or in the long record of the Diaspora, has there ever been such a large number of Jews assembled in one community. In our communal life, too, is this growth reflected. Our Federation now includes about two dozen large charity enterprises. We have here Homes and Hospitals and Asylums that, in construction and size, are the equal of any in all the land. The annual sums that are expended in the upkeep and maintenance of the charitable institutions in Brooklyn may be estimated at be-

(Continued on next Page)

tween six and seven million dollars.

In the field of religion, too, we note great and striking changes. Orthodox synagogues have increased in abundance, in all neighborhoods, and with every shifting migration. But, alas, very few have developed to be of outstanding prominence or significance. An interesting sidelight on the religious trend of the community is offered in the fact that in these twenty-five years not only has the number of Reform Temples not increased, but has actually decreased, the old Keap Street Temple having merged with Temple Israel, forming the new Union Temple. Instead of the three large Temples and two incipient ones that we found here twenty-five years ago, you now have the two prominent ones and the same two sectional ones in Flatbush and Bensonhurst. The group that seems to have made the greatest progress is the Conservative one, bearing the philosophy of remaining true to traditional Jewish teaching and at the same time taking into account the new age in which we live. The large majority of the synagogues that have been built—especially in the last fifteen years—are exactly of this type, so that to-day there are in Brooklyn from twenty-five to thirty large and influential congregations representing this school of Jewish thought.

The most interesting phrase in the development of the religious life has been the growth of the Center idea, which seems to have taken firmer root in Brooklyn than anywhere else in the country. Our own Center was the first to come to life, and inspired by its activity and its success, there have developed large institutions modelled after our own, which now grace important boulevards like Ocean Parkway and Ocean Avenue, and at least a dozen other Centers of smaller size.

Of greatest significance in the development of Jewish life here, is the practical disappearance of the curse of divisiveness between German Jew and Russian Jew noted above. Russian Jews at the side of their German brethren, now play a leading role in charity and religion, and in our social life too this separateness has been almost obliterated. More and more do we see intermarriages between families of these different stocks, and the children to-day laugh at the old-time prejudices that held such sway in the life of the older generation.

* * *

As we review the steady and remarkable growth of our Jewish community in this Borough, the question comes to us, what is the significance of this immensity in numbers that to-day characterizes our people here? We are, as has been said, the largest Jewish community in the world. We have here wealth, prominence, prestige. We should have become the center of Jewish life not only in America, but in all the Diaspora. See what a Wilna meant to Jewish life in Russia a generation ago—with not a tenth of the population that we have in Brooklyn. It became “the mother city in Israel,” nourishing Jewish life throughout the entire Czarist Empire with learning and wisdom, with inspiration and guidance. What Wilna was in her day, Brooklyn Jewry could and should have been in ours.

When I think of the tremendous

CREATION

... And when my mind soars heavenward,
And takes my heart along,
My spirit, like a violin,
Is filled, and thrilled, with song.
I know not whence come word and
sound,
And rhythmic lilt, and tune;
I only know, they throb with life,
Like singing nights in June.
And signs, that were obscure, and far,
Grow visible, and near;
And Night is lifted, like a veil,
And Dawn is crystal-clear.

—Philip M. Raskin

growth of Brooklyn Jewry I am reminded of a beautiful comment of the ancient sages. They noted that the Bible, speaking of the early life of Moses, tells us: “And the child grew up and she brought him to the daughter of Pharaoh; and Moses grew up and he went out among his brethren”. Why must the Bible mention twice, practically in the same sentence, “And the child grew up”? Does a person grow twice? “Yes,” they answer, “There are two types of growth, and Moses was blessed with both. *Rishon Le' Komah Ve'Sheni Ligdulah*. The first ‘grew up’ refers to size; the second ‘grew up’ refers to greatness”. Moses grew in size. Yesterday he was a babe, to-day he is a young man. But that type of growth alone would not have made him the Moses of history. He also grew in greatness, the greatness

characterized by ideals of service and leadership.

Looking at Brooklyn Jewry, I am afraid that we can but say that it grew *Be'Komah*—in size, but, alas, not in *Gedulah*—in greatness. There was and is so much to be done in remoulding and in re-fashioning our religious heritage. There is so much to be done in re-interpreting our religious beliefs and practices in terms of modern knowledge, so that they may once again become the spiritual possession of the Jewish intellectual of to-day. There is the great need of reformulating a program for Jewish education that shall have the power to transmit in an effective manner our culture to the new generation. Even in the field of charity a program of social justice could have been evolved that would perhaps offer a lasting solution to the problem of want that to-day affects the lives of tens of thousands of our brethren. Oh, how much there was and is to be done in almost every field of endeavor! What could not Brooklyn Jewry have achieved, if it had but the will and the desire to play its proper role in Jewish life?

* * *

I do not want to minimize the achievements that our community has to its credit. I mentioned in this brief resume some of the important values that have been created by the Jews of our Borough. But there are always two ways of evaluating one's accomplishments: noting the things that were done, and the things that might have been and should have been done. Again, there comes to my mind a striking anecdote of the Rabbis touching this very thought. A great sage, Rabbi Ami, was lying on his death-bed. His pupils came to visit him, and as they entered they found him weeping bitterly. “What”! cried the pupils in astonishment, “You, the great Rabbi Ami crying! Are you, then, afraid to die? You, who have spent all your days in the study of the Torah and in the performance of good deeds, do you fear to face your Maker?” “Ah”, replied the great rabbi, “You do not understand my weeping. I weep not for what I have done, but for what I could and should have done in moulding the law of Israel, but, alas, failed to do”!

Judged by that standard, *Al Mah She-Hayisi Yachol La-a-sos*, “the things that could have been accomplished,” we must agree that Brooklyn

(Continued on Page 22)

NEW POEMS

By PHILIP M. RASKIN

NIGHT

Who trimmed the night's pavilions
With gems of wonder?
Who gave the night its millions
Of coins to squander?

I stroll through star-lit passages—
The night's abode;
I read the moon-writ messages,
In ciphered code:
Each bush and bird an oracle,
Each tree—a fiddle;
Each blade of grass—a miracle,
Each rill—a riddle.
Each dappled leaf—a mystery,
Of no solution;
Each pregnant ear—a history
Of evolution.
Each single ray enchains it,
A world in motion;
Each drop of dew contains in it
A shoreless ocean.

Oh, magic night, I heed in you
A burning stigma,
As I behold and read in you
The world's enigma.
For I, of man's fraternity,
And earth's bestowment,
Am I not in Eternity
A traceless moment?
Whoever into my soul delves,
Shall find, deep down, a myriad selves.
Whatever in me of noble trace,
Is left in trust by a martyred race.
Whatever in me of fault, and guilt,
Is wrought by Ghettos, malice had
built;
And if to my race I give the whole
Light of my mind, and flame of my
soul,
I only pay an age-due debt,
That I must pay—lest I forget.

* * *

I SAW YOU

I saw you pass my window;
The maple at my house,
Expectant stood for a moment
With bent, breathless boughs.

All night the maple murmured,
As the wind its branches rocked;
All night my heart was waiting—
I left its door unlocked.

TWO ROSES

I held two roses in my hand—
White and red;
I'll give her the white, to match her
breast—
I said.

But straight I thought of her, for
whom
My heart bled;
I gave her the one to match my heart—
The red.

* * *

I HAD NOTHING AT ALL

I had nothing at all when I came—
Not even a name;
I'll have nothing at all at my death—
Not even a breath.
But a world of gold and green
I discovered between,
And silver skies to feed my eyes,
And sounds to hear,
And souls to endear,
And life's sweetest bliss—
Lips to kiss.

I had nothing at all, when I came—
Not even a name.
I'll have nothing at all when I go,
But even so—
Despite life's stings and scars,
There were flowers and stars;
So why fret and complain—
I'd live it again.

* * *

SOUVENIRS

I met him in the sky—earth-free,
unmasked;
What did you bring from the valley,
I asked,
To flatter your pride?—
Truth, he replied.

And you? Beauty, I said,
On this alone my soul was fed;
Of all things on sea and shore—
Beauty, nothing more!

Then came the thought,
To show each other the things we
brought,
And perhaps our treasures exchange.
But we found something very strange:
Except for the name—
Both were the same.

THE SELVES THAT ARE

When I say I, or Me, or Mine,
I see a long-drawn line
Of hoary ancestors, who claim
The man who bears my name.
They all rise and say,
That I am they!
Lives thrust into eternity,
Myriad-tongues, speak through me;
The Shepherd King, whose soul over-
brims

With time-unsilenced hymns,
Humming by streams, and waving
palms,
Mankind's soul-deep psalms.

The prophet, involving Jehovah's flame
On all the priests of Baal's shame,
The seer, whose time-defying word,
Fortells the end of spear and sword,
To sickle and plough, and reaper's
mirth,

Take their place upon the Earth.
The dreamer of Bethlehem, brooding
in vain
Of Man's love, and heaven's reign.
The martyr, facing stake and death,
With singing soul, and fearless faith;
The Ghetto sage, with humble mien,
And yellow-patched gaberdine;
Mankind's Shylock, whose pound of
flesh,
Every age is exacting afresh;
They all claim—and who shall deny—
They all are what I call I.

* * *

UNION

A single drop of water,
Then another, flowing free;
The limpid mother joins her daughter--
And we have Sea.

A grain of sand, golden-yellow,
Then another grain of sand;
The kithless speck meets his fellow—
And we have Land.

A Human Being; then another;
Then more, and still more;
And Brother recognizes brother—
And we have War!



WHEN TCHECHOV SOLD HIMSELF FOR THE HABIMAH

And other incidents relating to the founding of the celebrated Hebrew Theatre and the first performance of the *Dybbuk*

Ben-Ari is one of the founders of the celebrated Habimah, the company of Hebrew-speaking players which created an epoch in the world theatre. One of its productions, "The Dybbuk," is now of historical importance. Unfortunately, the Habimah is no more, its members scattered. But Ben-Ari is carrying on its traditions in solo recitals, and is now also about to publish a history of the Habimah, from which the article below is taken. This book is more than a narrative of the founding and progress of the Habimah; it is a reliving of an inspiring and exciting period in Jewish creative artistry.

THE years 1918-1920 in Moscow were years of hunger, pogrom, revolutions—and in a corner of this stricken city, a group of youths from all parts of Russia gathered to study theatre. Everybody was in search of something—something that would keep the human from spiritual decay. With energy and love, we betook ourselves to our difficult task, but we soon discovered that it was next to impossible to work without a leader. Around us there were companies boasting great artistic accomplishments, institutions with years of tradition, actors with world-wide reputations, leaders whose achievement graced the pages of theatrical history. And we? We were without tradition, without a policy, and without a leader. However this condition was soon remedied. Upon the recommendation of Stanislavsky, his pupil Vachtangov was accepted as regisseur of Habimah, so that our lot was completely cast into the hands of this Armenian who was to become world-famous for his revolutionary work in the theatre.

At the time that Vachtangov came to Habimah, he was a devoted disciple of the Stanislavsky system. It was the system of spiritualized experiences and one hundred percent realism. During his apprenticeship in the Moscow Art Theatre, he absorbed all the teachings of his master. Even as a member of the studio of the Moscow Art Theatre he played and directed performances according to the Stanislavsky method, but he felt that something was lacking.

By R. BEN-ARI

It was only natural, therefore, that upon chance observance of Meyerhold's experimental work in Petrograd, he was impressed so deeply, that it reacted upon his manner of acting and directing. He formed a group, experimented, sought and created.

Vachtangov was not yet aware of the object of his researches, but his intuition led him to believe that somewhere there must be another way. It was then that he came to Habimah, whose members listened with breathless attention to the explanation of his theories. All of them, the old, who were more or less grounded in the study of the theatre, and the younger ones who had to start at the very beginning, visioned a new world before them and a new leader. All the members of Habimah were then adherents of Stanislavsky, and they could not conceive of a style or method superior to his. Vachtangov was aware of this fact, and he tactfully prepared a concert with Habimah, arranged in the Stanislavsky style.

Vachtangov soon got to work on the *Dybbuk*, and Habimah will never forget those days and nights spent on rehearsing this play. They were truly the pleasantest and most beautiful times of our lives. Work would last for hours at a stretch and final rehearsals extended to early morning. Every rehearsal was a distinct performance. It was interesting in the sense that Vachtangov never came to the rehearsals with a definite plan, or with a previously conceived opening and closing of acts. He groped about for new ways, and these extemperaneous gropings were breathtaking and fraught with the greatest suspense.

We had to rehearse the first act over and over. Even when the act seemed perfectly complete and in the best of shape, Vachtangov found fault with it. As was usual, after the lowering of the curtain we gathered around him and listened to his criticism. He would not utter a word, but order us to go on the stage and begin to act again. Immediately the whole act was radically

changed. Scenes created over night were immediately displaced. Some parts were eliminated, and new ones were created. The whole act soon assumed an entirely different color. His imagination was so great, that he used to play with the scenes. We were like putty in his hands. After a night of study and strained creation, when the rays of dawn crept through the crevices of the narrow windows, we gathered around Vachtangov fatigued and hungry. He then sang his favorite Armenian song, a song replete with sadness and subdued ecstasy. He sat at the piano and we grouped around him. Louder and louder and louder grew the tunes of this lugubrious melody, stronger and stronger became our echo through the confines of the vacant little theatre. When dawn had finally come, we left, refreshed by this melody. At night we gathered once more. There was more grouping, more singing, and again creating. . . .

It was then that Vachtangov became ill. He could not sleep because of his suffering. He could not eat. His only relief was soda. As soon as he entered the theatre, he took his customary seat, drank some soda, and called out "begin." We were impatiently awaiting the signal. We began with the "batlan" scene. Vachtangov listened, halted us, and commanded "once more!" The scene seemed to us to be in perfect shape, and we could not understand what was wrong. Once more, we sang the "Mipnaimah" and again the cry "once more!" This repeated a few times. The rehearsal was stopped for a few moments and Vachtangov pointed out that the first batlan had omitted the sigh "OI" in passing from one phrase to another. This was nothing compared to the pyrotechnics when an actor omitted a word. Nevertheless, our rehearsals were not mere exercises in diction or expression. It was a matter of finding a form for the *Dybbuk*, and the *batlanim* had set the tone for

(Continued on Page 20)

The Legend of the Idle Clergyman

By RABBI LOUIS I. NEWMAN

A FEW days ago a friend to whom I had telephoned for an appointment, said to me: "Why do all clergyman patrons always find it necessary to telephone? They are always in a hurry. What keeps them so busy?" And I thought again of the many times this very query has been directed at the modern minister or uttered out of his hearing: "what keeps the clergyman so busy?" One of the prevailing myths of our day is that all the minister has to do is to preach one or perhaps two sermons a week, which, in a leisurely fashion, he more or less prepares during the week; in the balance of the time at his disposal he twiddles his thumbs, yawns, and idly whiles away his days. This legend is merely a reflection of the indifference and ignorance which so many so-called modern folk of today have with reference to religion in action, and the institutions and officials entrusted with responsibility for it.

It is true that the clergyman preaches twice a week in his pulpit, some less frequently. In itself this would be a full-time occupation, if it were all that demanded the minister's time. For a sermon is the fruit of much study, research and meditation. It should be, in its way, a work of art, a masterpiece of style, content, and delivery. The clergyman's mind works unceasingly on the material of his discourses: the newspapers, magazines, books are all grist for the mill; personal conversations, personal observations, likewise furnish excellent material, sometimes the best. The clergyman is constantly clipping the news columns, underlining items in books, asking his secretary to copy out and arrange certain quotations or original thoughts, to file them away, until they are needed for a particular theme. The clergyman's filing system must be the best, with complex divisions and cross-references whereby the needed excerpt or idea may be on tap whenever he wishes it. Moreover, sermons must be always fresh and vital, lest the congregation detect repetition.

In order to prepare them the clergyman must go into the quiet of his study, away from interruptions of telephones and persons, so that the myriad distractions will not break down his concentration. Even as the Prophet Moses went to the summit of Mount Sinai in order to escape the swirling, clamorous

multitude, so the modern preacher must find an island of peace, for the assembling, organization, and literary expression of his thoughts.

Let it also be said that there is a severe tension associated with preaching. The traditional sermon of the Sabbath, whether on Saturday for the Jew or Sunday for the Christian, is prepared without relationship to its attractiveness to the indifferent, de-religionized persons. But it is one thing to preach a good discourse, and another to make it rousing and inspiring. No preacher knows how effective his sermon will be until he is in the midst of it, for there must always be a quality of vivid, creative, almost extempore style, in addition to the carefully prepared and written material he brings to the rostrum.

As for the discourse intended for a wider community interest, and particularly for those unallured by the classic liturgical service, there is likewise a tension associated with it. Will the congregation be large in size? Will the theme prove of interest? Will the spirit of the morning service be vital and dynamic? These and other questions help to surround the preaching of the modern clergyman, seeking to instruct skeptical, highly critical listeners, a difficult and gruelling task.

But preaching is merely one element in the modern minister's duties, and the fact that there are so many more should prove to any doubter that religion today continues as a necessary and essential factor in contemporary life. The clergyman is a teacher, whose central enjoyment and obligation is the preparation of the educational, religious and cultural material which he wishes to convey, not only through the pulpit, but through the mid-week classes he conducts and the religious school which he supervises. Everything possible should be done by the lay committees of the church or synagogue to free the minister from details of administration, so that he can devote himself to this educational task. Every clergyman teaches at least once a week, sometimes three or four times. He cannot go into the classroom either for children or adults, except that his material be carefully collected, outlined,

written and presented. The subjects may be historical, literary, or theological. They represent years of research in the minister's student years, in the later years of higher academic work, and personal reading. Many ministers are able to secure the necessary continuity of research only during the summer months, for from September 1st to July 1st, the clergyman's work occupies seven days and seven nights a week, and more time if the week permitted it. The minister, teaching persons, particularly in the large cities, who are accustomed to the best type of extension courses, lecturers, and public forums, must come equipped to the utmost, with accurate, informative, novel and inspiring material. This does not leap full-grown from his brain, like Minerva from Job's. It is, like the sermon, the fruitage of hours of planning in the silent moments of the night or very early morning, when the world is still. There is scarcely a clergyman who does not have four-by-six pads ever at hand—in his study, in his private room, wherever he may be, so that he can note down the items, names and activities which require attention.

THE effort to keep mind and energy free for the basic religious and educational work of the ministry is constantly broken up by the manifold executive and administrative duties devolving upon the clergyman. His church or synagogue may contain several hundred families, including several thousand individual persons. These are organized into auxiliaries, according to age group and interests—school, alumni, Junior Society, Young Adults' League, Men's Association, Sisterhood, Parents Association, and the like, with their many subdivisions, according to activity, discussion, dramatics, etc. In the Church or Temple House work, there is continuous planning; the clergyman is asked to suggest and cooperate in the making of programs, to secure prominent speakers, entailing numerous telephone calls and interviews; he is asked to attend committee meetings, the large gatherings of the various auxiliaries and their groups, though his typewriter and desk may demand his presence. The clergyman could

(Continued on Page 21)

ACTIVITIES IN THE BROOKLYN JEWISH CENTER

RABBI LEVINTHAL TO GIVE SERIES OF ADDRESSES ON HASSIDISM

Within the next few weeks, Rabbi Levinthal will give a series of Friday night lectures on the general theme of: "The Romance of Hassidism", based on Dr. Jacob S. Minkin's recently published book by that name.

In these lectures, our Rabbi will trace the history and the achievements of this remarkable movement that revolutionized Jewish life for almost two centuries. The subjects of the lectures will be: 1. "How Hassidism Came to be", 2. "Rabbi Israel Baal Shem Tob—The Founder of Hassidism", 3. "Great Lights of the Movement", 4. Hassidism—Its Achievements in the Past and its Possibilities for the Future".

With the publication of the above mentioned book by Dr. Minkin and other notable works on this fascinating subject, there has been a tremendous revival of interest about Hassidism. Our Rabbi hopes to acquaint the congregation with the ideals, philosophies and the contributions of this movement, which has played such an important part in modern Jewish history.

HEINZ LIEPMANN TO SPEAK ON "ILLEGAL ADVENTURES IN HITLER'S GERMANY"

At our Forum on Monday evening, January 13th, at 8:30 o'clock, the speaker will be Mr. Heinz Liepmann, noted German author and journalist. He will discuss the subject "Illegal Adventures in Hitler's Germany".

Mr. Liepmann addressed our Forum during the last season and was tendered a dinner by the Center in December of 1934, jointly with Professor Albert Einstein. In 1929, he received the Harper prize for his book, "Murder Made in Germany", which was declared the strongest moral, political and human argument against the Hitler Government.

Upon the advent of Hitler, he was placed in a German concentration camp, from which he escaped to Holland. He is now in this country for a brief stay and we want to advise our members and their friends to attend this lecture and to hear his message.

Admission will be free to members and twenty-five cents to non-members.

"THE JEW IN AGRICULTURE" TO BE DISCUSSED THIS FRIDAY EVENING

This Friday evening, January 10th, at our late Friday evening Services which begin at 8:30 o'clock, we shall have as our guest speaker, Dr. Gabriel Davidson, general director of the Jewish Agricultural Society of America.

Dr. Davidson, who was recently honored by the Jewish Theological Seminary of America with the degree of Doctor of Literature, is one of the leading authorities in the field of agriculture, especially on the Jewish phase of this subject.

The organization of which he is the general director, has been founded for the purpose of encouraging farming among Jews in the United States. Under its auspices, thousands of Jews in America have been settled on the land. In view of the overcrowding in practically every profession, it is of interest to note what is being done to win the Jew back to the soil, and what possibilities there are to go back to farming. Dr. Davidson will discuss these phases in his address, which is entitled, "The Jew in Agriculture—Under His Own Vine and Fig Tree".

We sincerely hope that many of our members will attend these services and listen to an important message on a very vital theme that is becoming daily of greater concern to our people in this land.

Rev. Samuel Kantor will lead in congregational singing.

ECONOMIC SOURCES OF AMERICAN DEMOCRACY TO BE DISCUSSED NEXT WEDNESDAY EVENING

Mr. Julius Reiss will continue his course on Economics on Wednesday evening, January 15th, at 8:30 o'clock. The subject of his lecture on that evening will be "Economic Sources of American Democracy". On January 22nd, he will discuss "The Economics of Fascism", and on January 29th, "The New Deal and Beyond".

These lectures, which are given at the Center, are arranged jointly by the Forum and Education Committee and the Board of Education of New York.

Admission is free to members as well as non-members.

TESTIMONIAL DINNER TO RABBI LEVINTHAL—March 22

Rabbi Levinthal has recently completed twenty-five years in the Brooklyn ministry.



Dr. Israel H. Levinthal

To fittingly celebrate this occasion, the directors and trustees decided to tender a dinner in honor of Rabbi Levinthal on Sunday evening, March 22nd.

We are announcing this event at this time in order that the members of the Center may reserve the date and arrange to attend this important event in the history of the Center.

Further details regarding the dinner will be announced shortly.

PROF. EFROS TO SPEAK AT OUR CENTER FORUM ON JANUARY 20th

The speaker at our weekly Forum on Monday evening, January 20th, will be Professor Israel Efros of the University of Buffalo. He will speak on a most interesting and thought-provoking subject "Has Jewish Philosophy a Message for the World Today?"

Professor Efros is regarded as one of the leading Hebrew poets of our generation. He was the dean of the Baltimore Hebrew College and has contributed poetry to Hebrew magazines, and scientific articles to Hebrew and English publications. He has translated Hamlet into Hebrew and has written "The Problem of Space in Jewish Medieval Philosophy", "Philosophical Terms in the Moreh Nebukim", etc.

CONGRATULATIONS

Our President, Mr. Joseph M. Schwartz and Mrs. Schwartz celebrated their twenty-ninth wedding anniversary on Wednesday, January 8th. We extend to them sincere congratulations and best wishes on this occasion.

ANNUAL MEETING OF THE CENTER
—THURSDAY EVENING, JANUARY 16

The Annual Meeting of our institution will be held next Thursday evening, January 16th, at 8:30 o'clock.

The program will consist of reports covering the activities of the Center for the past year. Following the presentation of these reports, the election and installation of officers and members of the Board of Trustees and Governing Board will take place.

On the same evening, there will be the installation of the newly elected officers of the Sisterhood. At the conclusion of the business of the meeting, a social hour will be held.

We want to urge all our members, men and women, to please attend this important gathering.

REGISTRATION FOR THE CLASS IN
PUBLIC SPEAKING

A class in Public Speaking is now being formed under the joint auspices of the Forum and Education Committee and the Adult Division of the Board of Education. This group will meet every Wednesday evening under the leadership of Mrs. Anne M. Bierce, an experienced instructor in corrective and effective English speech art.

There is no charge for tuition in this class and members as well as non-members are invited to join.

THE CENTER CLUB

The Center Club is at present in the process of planning a number of programs and events of more than passing interest. Included in the agenda are a Leap Year Dance, a visit to the Hayden Planetarium, and the discussion of a number of topics of social, political and religious interests. With the aid of Mr. Goldman the club is planning its program with the view of meeting the needs and satisfactions of the greatest number of members. If you are a Center member and are interested in this type of activity you are cordially invited to attend our meetings. They are held the first and third Saturdays of each month at 9 P. M.

YIDDISH NIGHT DEDICATED TO
ABRAHAM REISEN

Under the auspices of the Forum and Education Committee, a series of Yiddish lectures will be delivered during the season.

The first evening, Sunday, January 12th, has been set aside to the famous Yiddish poet, Abraham Reisen, on the occasion of his sixtieth birthday. An interesting program has been arranged which will begin at 8:30 o'clock.

Mr. Reisen, himself, will speak on "The Progress of Yiddish Literature in Many Lands". An address on the "Child Life of Reisen" will be delivered by Dr. S. Simon. The well-known poet and actor, Mark Schweid, will read from the works of Reisen. Participating in the program, will be Mr. A. Lutzky, improvisor, Noach Nachbush of the Wilna Troupe, and Dr. Abraham Asen, who will read his own Yiddish translations from the works of some of the leading world poets. Dr. J. Globus will speak on "Reisen, the Short-Story Writer". Cantor P. Jassinofsky will sing some of his own compositions to Reisen's lyric poems. He will be accompanied on the piano by Mrs. Jassinofsky. Miss Frieda Blumenthal will give a dramatic recital. Miss Zahava will render a program of interpretive dancing. Rabbi Levinthal will deliver a brief address in English. The chairman of the evening will be Mr. Z. Weinper, editor of the *Aufkum*.

Admission will be free to Center members upon presentation of their membership cards. All others will be charged a nominal fee of twenty-five cents.

AN EXHIBITION OF TIMELY INTEREST

An exhibition of timely interest, consisting of a collection of books on the Abyssinian Jews (Falashas), from the Library of the Jewish Theological Seminary of America, is now on view at the Seminary Museum of Jewish Ceremonial Objects, Broadway and 122nd Street, New York City. Besides books on the Falashas, there are included the few specimens of their religious literature that have been published. The Ethiopic Bible is represented by two vellum manuscripts; by the first edition of the Psalter, Cologne 1518, and by some Jewish apocryphal books preserved only in Ethiopic.

The Museum is open to the public daily, except Friday and Saturday, from 10 A. M. to 5 P. M.

IMPORTANT MEMBERSHIP COMMITTEE MEETING—JANUARY 14th

The Membership Committee, headed by Hon. Emanuel Greenberg, will hold an important meeting on Tuesday evening, January 14th. Plans for the year's activities will be discussed.

Members of the Committee are urged to attend this meeting.

CENTER PLAYERS TO PRODUCE
SEASON'S FIRST PLAY IN FEBRUARY

Clifford Odets' "Waiting for Lefty" and "Overtones" will be produced by the Center Players, under the leadership of Mr. Phil Gross, during the month of February—the exact date to be announced later.

The group is rehearsing these plays on Thursdays at 8:30 P. M. Those desiring to join, will please report on Thursday evenings, prior to the meeting.

THE JUNIOR LEAGUE

The Junior League is still in the throes of extending and completing its membership. It was with this idea in mind that a Membership Drive Dance was given on December 28th in the Auditorium of the Center. We are still open to membership and we shall be more than pleased to see more of our young people attend our meetings and functions. The program committee with the aid of Mr. Goldman, the club adviser is planning events which should prove to be of more than passing interest to many of us. The Junior League meets every Sunday evening at 8:30 P. M.

DAILY SERVICES

Morning Services at 7:00 and 8:00 o'clock.

Mincha Services at 4:20 P. M.

SABBATH SERVICES

Kindling of Candles at 4:28 P. M.
Friday Evening Services at 4:20 p.m.

Sabbath Morning Services (Parsha Vayechi) will commence at 8:45 A. M. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 4:20 P. M.

Class in Ein Yaakob, under the leadership of Mr. Benjamin Hirsch, at 3:15 P. M.

APPLICATIONS FOR MEMBERSHIP AND REINSTATEMENTS

The following have applied for membership in the Brooklyn Jewish Center:

Doctorow, S. A.

Married Children's Camp
Res.—723 Eastern Parkway
Proposed by R. Albert

Fein, Murray

Unmarried Printing
Res.—900 Sutter Avenue
Bus.—2083 Lexington Avenue

Friedman, Louis

Unmarried Garage
Res.—1941 East 17th Street
Bus.—217 Grand Avenue

Proposed by Albert Apter and A. H. Zirn

Gellar, Isidore W.

Unmarried Lawyer
Res.—1320—50th Street
Bus.—66 Court Street
Proposed by Harry G. Wallman and Abraham Abramson

Goldbaum, Max A.

Married Motion Pictures
Res.—706 Eastern Parkway
Bus.—630 Ninth Avenue
Proposed by Samuel Strausberg

Kofsky, Irving

Married Fur Dresser & Dyer
Res.—275 Linden Boulevard
Bus.—2 Evergreen Avenue
Proposed by Oscar Kurshan

Pickman, Morton

Unmarried Real Estate
Res.—3152 Brighton 6th St.
Bus.—45-16 Queens Boulevard
Proposed by Phil Singer

Salomon, Max

Married Coats
Res.—1221 President Street
Bus.—226 West 37th Street
Proposed by Mrs. L. J. Levinson

Samuels, L. B.

Married Dairy Products
Res.—459 Crown Street
Bus.—463 Watkins Street
Proposed by Edward Manes

Schulman, Samuel

Unmarried Office Manager
Res.—103 Van Buren Street
Bus.—153 Pierrepont Street
Proposed by Morris Strausberg

Schur, Saul

Unmarried Teacher
Res.—740 Empire Boulevard
Bus.—J. H. S. 35

Proposed by Hyman L. Brinson

Smallberg, Harry

Married Dress Manufacturer
Res.—1237 Eastern Parkway

Bus.—498 Seventh Avenue
Weinstein, Abraham
Unmarried Rayon--Cotton Goods
Res.—240 Crown Street
Bus.—459 Broadway
Proposed by Joseph Feldt and Samuel Stark

The following have applied for reinstatement as members:

Baum, Sam

Unmarried Brokerage
Res.—50 East 57th Street
Bus.—50 Broadway
Proposed by Herman Baum

Kuflik, Aaron

Married Broker
Res.—609 Empire Boulevard
Bus.—26 Canal Street

Levitt, Charles S.

Married Publishers
Res.—169 Columbia Heights
Bus.—20 Vesey Street

Pincus, Leo

Married Attorney
Res.—480 Montgomery Street
Bus.—26 Court Street

Proposed by Meyer Chizner

Seltzer, Abe

Unmarried Wholesale Fruits
Res.—1475 St. Marks Place
Bus.—160 Osborn Street

Stoll, Dr. Victor

Married Dentist
Res.—24 Revere Place
Bus.—1315 Bergen Street
Proposed by Dr. A. Asen

EMANUEL GREENBERG, Chairman
Membership Committee

THE MACCABEES

The Maccabee Club has just finished its Chanukah program. After several weeks of preparation we celebrated the Festival of Lights on Monday evening, December 30th. We had for our guests the members of the Vivalet Club. The story of Chanukah was retold by means of recitations and tableaux. A beard was very effective in making the tableaux more impressive. It was the only beard we could find. The boys then competed in a dreidel contest with the girls. Due to lack of practise the girls' team of five defeated the stalwart members of the Macca- bees. Hilda Zankel making the highest score of the evening.

THERE IS SOMEONE YOU KNOW

who would appreciate being a member of the Center. Bring him (or her) in. The rates are cheap for what he (or she) will obtain in return.

●
\$50.00 per year per family (includes husband, wife and children up to 21 years of age)

\$37.50 per year for unmarried members

\$25.00 per year for girls

We are planning many more interesting programs for the rest of the year. If you have not already been down to our meetings why not begin now?

BASKETBALL NEWS

After losing one of the most exciting basketball games ever witnessed on the Union Temple floor, the Center team is ready to resume activities. The next few basketball games will surely test the ability of our teams as compared to the outstanding institutional teams in the city. With our squad intact, to take our opponents in stride, Kaufman, Pincus, Singer, Levine, Zucker, Roberts, Siegal and Rabino-witz are just rarin' to go, and particularly anxious to defeat the two neighborhood teams that defeated them not very long ago, namely, Eighth Avenue Temple and Union Temple. What also promises to be of more than usual interest will be the game against Nat Holman's 92nd Street, Y.M.H.A. team.

The schedule for the next few weeks is as follows:

January 12th—Lenox Hill A. A.—At Lenox Hill

January 18th—92nd Street Y.M.H.A.—At Jewish Center

(Continued on Page 17)

February 2nd—8th Avenue Temple
—At Jewish Center

February 8th—Union Temple—At Jewish Center

The team is looking for the same continued support as in the past games. Come down and spend an enjoyable evening.

Tickets 50 cents. Dancing following the game.

BASKETBALL GAME AND DANCE—SATURDAY EVENING, JANUARY 18

The next basketball game at the Center will be held on Saturday evening, January 18, between the Brooklyn Jewish Center team and that of the 92nd St. YMHA, who have a national reputation.

A preliminary game will commence at 8:30 o'clock. Dancing will take place at the conclusion of the game.

YOUNG FOLKS ORGANIZE FOR 1936

At last the winter social season has really begun. Like Robins in the Spring and Lilacs in May, the hum of activity within the Center's walls, during the past month, has been the harbinger of bigger and better things for the Young Folks of our institution.

The opening gun of this campaign was fired at a meeting held on Monday evening, December 23, 1935, at which the following officers were elected and inducted into office:—

President Milton D. Balsam

1st Vice-Pres. . . . Nathan Wolfe

2nd Vice-Pres. . . . Phyllis Lovett

Treasurer Harry Radutzky

Rec. Sec. . . . Miriam Dinowitz

Corr. Sec. . . . Estelle Dinowitz

The following chairmen of committees were appointed:

Executive Committee, William Rosenberg; Social Committee, Sam J. Coran; Membership Committee, Bernard Fink; Liaison Committee, Benjamin Markowitz and Max Landau; Publicity Committee, Dick Baum and Ben Osher.

The Center New Year's Affair has by now, no doubt, passed into history. However, mention must be made of the part the Young Folks League played in making it the success that it was. Over one hundred members of our League were in attendance and to quote one of them—"Had the time of their Lives".

These activities are only an appetizer for those to come. Future Bulletins and Reviews will carry ample information regarding coming Young Folks League events. In the meantime

young men and women, eligible for membership, are urged to become active in the new 1936 Model Young Folks League. **JOIN UP AND LET'S GO!**

LADIES GYMNASIUM AND SWIMMING NEWS

Start the New Year right. Join the newly organized gymnasium and swimming classes. Keep your figure in trim and be proud of yourself! Remember, your health comes first.

Schedule for 1936

Gymnasium Classes

11:00 A. M. and 1:30 P. M.—Monday—Thursday

Swimming Classes

2:00 P. M.—Monday—Thursday

Girls' Evening Class

Gymnasium

Handball—7 to 8:15 P. M.

Calisthenics—8:15 to 8:30 P. M.

Basketball—8:30 to 9:15 P. M.

Swimming Lessons—9:30 to 10 P. M.

Due to the increasing number of new members in our Tuesday evening class of handball, girls will be requested to sign a handball sheet, allowing one-half hour for a game. Girls are asked to please cooperate and leave the court when their time is completed. In this manner, everyone will have a chance to play at least one game and probably more. Come early and sign up! Don't waste time getting to a court. First come, first served.

Girls interested in American Red Cross Junior or Senior Life Saving lessons, please see the instructor.

I wish to thank all the girls for their splendid cooperation and sociability and hope the year of 1936 will be even more successful for all of us. May I wish all a very Happy New Year.

Sylvia Baumgarten
Gymnasium and Swimming
Instructor

THE VIVALETS

The New Year finds the Vivalets well on the way to a successful club season, under the guidance of Mrs. Eva Bernhardt.

Several joint meetings have been held with the Maccabees and were enjoyed by both groups. The purpose of such meetings are to develop social poise and ease among the club members; and afford an opportunity for good times and dance practise.

December 23rd, was the day of the Vivalet Theatre Party.

The club is growing, although new applicants for membership will be welcomed.

CLUB CALENDAR

All children of Center members are eligible for membership in these groups and are cordially invited to join in their activities:

The Maccabees. Consists of boys 13 to 15 years of age. Meetings on Saturday evenings at 7:30 o'clock. Mr. Jackson Goldman, Leader.

The Vivalets. Consists of girls 13 and 14 years of age. Meetings are held on Saturday evenings at 7:30 o'clock. Mrs. Eva Bernhardt, leader.

Girl Scout Troop. 12 to 16 years of age. Meetings are held every Wednesday evening, at 7:30. Miss Lillian Cantor, Scoutmaster.

Boy Scout Troop. 12 to 15 years or age. Members as well as non-members are eligible. Meets every Thursday evening at 7:30 o'clock. Mr. Oscar J. Alpert, scoutmaster, assisted by Mr. Saul T. Slater and Mr. Walter Siben.

Boys Athletic Club. Open to sons of Center members, 13 to 15 years of age. Meets every second and fourth Saturday evening.

Junior League. Girls 17 to 20 years of age and boys from 18 to 21. Meets every first and third Sunday evening, at 8:30 o'clock, under the leadership of Mr. Jackson Goldman.

Center Club. Consists of sons of Center members, 16 to 18 years of age, and daughters between the ages of 15 and 17. Meets on first and third Saturday evenings.

Singing Group. Meets every Tuesday evening.

Young Folks League—open to unmarried members and to daughters of Center members, 21 years of age and over.

Center Players—Open to sons and daughters of Center members. Meets every Thursday evening.

PROTECT YOUR PROPERTY

CONSOLIDATED TAXPAYERS MUTUAL INSURANCE COMPANY

HARRY STRONGIN, President

This company writes
Owners, Landlords and Tenants
Liability and Elevator Insurance

Under the supervision of the New York State Insurance Department

Home Office
164 MONTAGUE STREET
Brooklyn, N. Y.—TRiangle 5-5300

Brownsville Office
353 STONE AVENUE
Brooklyn, N. Y.—DICKens 2-0262





Wedding Decorations Our Specialty

We Carry A Complete
Line of

FRUIT BASKETS FOR EVERY OCCASION

THE BROOKLYN JEWISH
CENTER'S OFFICIAL FLORIST

Telephone: Dickens 2-4000

BROOKLYN SOCIETY OF JEWISH THEOLOGICAL SEMINARY TO MEET IN CENTER, JANUARY 22nd

The Brooklyn Society of the Jewish Theological Seminary, of which our own trustee, Mr. Max Herzfeld, is the president, and of which the Honorable Edward Lazansky is honorary president, will hold its next meeting at our Center on Wednesday evening, January 22nd. The members will meet for dinner, after which an address will be delivered by the Honorable Sol M. Stroock, Chairman of the Board of Directors of the Seminary, to be followed by a general discussion. Professor Alexander Marx, one of the greatest Jewish scholars in all the world, and librarian of the Seminary will also be present, and display some important manuscripts which the Seminary Library treasures. These manuscripts will be of the greatest interest to all those who will attend the meeting.

HEBREW SCHOOL NEW TERM BE- GINS FEBRUARY 2nd

Our daily and three-day a week Hebrew School is making preparations for the second term of our school season, which will commence on Sunday morning, February 2nd.

THE CENTER RESTAURANT

Excellent meals are served in our Restaurant every Sunday during the season from 12 noon to 5 P. M.

Arrange to have your Sunday dinners at the Center Restaurant as often as you possibly can. You will facilitate matters a great deal if you will telephone the Center in advance (President 4-1400) so that reservations may be made for you.

Dinner De Luxe \$1.00 and \$1.25 per person—Also A la Carte

"Meet Me in the Center
Restaurant"

Parents who have children of school age are asked to register them now for this second term. A new class of beginners is being formed, and because of the approaching spring it is worth-while for parents to register their younger children at once.

As the members have already been informed, the tuition fees in our school have been greatly reduced, and they are now within the reach of every Jew living in this community.

If you have no children of your own of school age, please bring this message to your neighbors and friends.

FORUM of the BROOKLYN JEWISH CENTER

A Platform for Free and Open Discussion of Problems of Interest by Leading Exponents in Every Field of Human Endeavor. Organized 1921.

Meets every
MONDAY EVENING
Throughout the Season.

The following is a partial list of the speakers who will address the Center Forum during the 1935-1936 season:

Rev. Dr. S. Parkes Cadman
Dr. Will Durant
Prof. Israel Efros
Rev. Dr. John Haynes Holmes
Dr. Elias Lieberman
Prince Hubertus Loewenstein
Rev. Dr. Stephen S. Wise

- :-
Course of Lectures on Economics
by Julius Reiss
Every Wednesday Evening

When Tchechov Sold Himself for the Habimah

(Continued from Page 12)

the entire performance. None of us will forget his wild outcry of "Eureka" whenever he found the scene he was looking for.

Vachtangov, in his work with Habimah, sought and created a new form of the theatre. He arrived at a sort of synthesis of Stanislavsky and Meyerhold. He took the foundation of Stanislavsky's system and encased it in a theatrical form. It was because of this that the Dybbuk reached the highest level of tragedy and "Princess Turandot" assumed a truly modernistic cast. He brought a certain pathos to the Dybbuk and defined every character so completely that each ceased being a figure and became a symbol. Everyone had something to say. Everyone became a tragic figure in the chain of events.

The year in which we were to produce the Dybbuk—1922—was laden with impoverishment and sorrow. Although, there was some relief in the political situation, the hunger continued, and Vachtangov's ailment increased. The subsidy which we formerly received from the government ceased, and our means of existence became nothing short of a miracle. To mitigate our distress, Habimah through some unknown and supernatural source procured for us barley soup, and distributed it every night in the recess period during rehearsals. The soup generally consisted of hot water and a grain of barley that had to be located by means of a microscope.

VACHTANGOV saw all this and he decided to arrange an evening so that the remaining wealth of Moscow might contribute something for the support of Habimah. Men prominent in the community and well-known artists were invited. The evening arrived and everyone was well entertained. Then came the moment for the appeal. All were quiet, bored, seemingly deaf. There was no response. It looked as if the evening was a failure. Suddenly Vachtangov and his friend Anton Tchekov appeared dressed in white aprons, and carrying trays of tea. Everybody was amazed to see them distributing tea to all the guests in the hall. However, they soon realized their purpose. As they handed a glass of tea to their guests, they removed their hats and asked them contribute something for the tea. And—miracle upon

miracle—the hat became full with ten and five dollar bills. Everybody's mood changed. One wanted to top the other in his contribution. The honor of drinking tea served by Vachtangov and Tchekov was too tempting for any man to resist. However, Vachtangov with two hatfuls of money was not content. His imagination was aglow. The whole idea became a bit of theatre. He had to resort to every device to open the pockets of those present. Soon came a new scene. Vachtangov jumped on a chair and auctioned off Tchekov. The noted writer stood near the chair, his expression so sheepish that one had to laugh. The people warmed up and began to bid. Tchekov was sold for a goodly sum, and Habimah by means of the bill collected by Vachtangov, was saved.

The third act was finished. Newspapers were already carrying notices of the Habimah's production of the Dybbuk under Vachtangov's direction. In our hearts we were somewhat sceptical. We all expected something to happen. The costumes were new and rather unusual. The scenery was unusual too. The make-up was such that was never seen in Moscow. We were all curious as to the reception that Moscow would give us.

Particularly were we interested in the impression which the play would make on the "lions" in the theatre. (By "lions," we mean Stanislavsky, Dantchenko, Katchaloff, Moskvin, Tchekov, and other well known Moscovites.) At one of the last rehearsals, during the scene of the *chasidim*, Vachtangov showed once more what great intuition he possessed. Discontinuing the rehearsal, he shouted to us: "Are these *chasidim*, is it this what you call a *chasid*?" He then delivered a lecture on *chasidim*, worth of a Schecter or some other Jewish savant. He spoke so convincingly that everybody had to believe him. After the explanation, he walked on the stage and showed us how to play a *chasid*. He played tearfully and with great exaltation. Then turning to us he said: "That is the way to play a *chasid*." That night the *chasidim* were acted right and that saved the third act.

Two weeks after that came the premiere. Vachtangov was pale and excited; the actors nervous and high strung. We were told that all the most prominent people of the theatre were in the house. Vachtangov was back

stage and had a good word for all of us. One he corrected, another he made up, on a third he fitted a wig, and to everyone he smiled benignly, like a mother ready to display the beauty of her children. The gong was finally sounded for the third time. We were all gathered around Vachtangov waiting for the final word. Sternly he addressed us, "Did we realize what this night meant to us, did we know that Stanislavsky and others were in the theatre?"

THE first act was over. The audience responded coldly. The second act was about to begin. Vachtangov came into our dressing rooms and said good-naturedly: "Children, here is where we raise them out of their seats." The act did take the audience by storm. We had to stop the dance, until the applause subsided. Vachtangov's genius conquered.

After the performance, we all surrounded Vachtangov and sang his Armenian song. We did not leave him until late that night. He kissed us all good-bye and wept. We wept with him. It looked as if we were parting forever. Everyone felt that if this mood weren't immediately changed, we would all soon be on the point of hysteria. Vachtangov went to the center of the theatre, and smilingly began to address us in Hebrew. He soon passed over to one of the monologues in the Dybbuk. . . . He then changed his pose to that of the messenger, and then said: "And now, let us sing our melody, my favorite Armenian melody. We all began to sing, then we danced.

Vachtangov was ill again. The good news of the phenomenal success of the Dybbuk was brought to him. Moscow was all agog with this performance. There was hardly a journal that did not mention praise or accept the New Vachtangov Style. Just for the curiosity of it, they went to see the "New Theatre." However, Moscow did not know that Vachtangov was planning a new surprise with 'Princess Turandot.' He could not attend the premiere, because he was not allowed to leave his sick bed. Stanislavsky called him on the phone after every act and told him how it went over. After the Dybbuk and Turandot, everybody recognized the fact that a new theatre form had

(Continued on Page 22)

The Legend of the Idle Clergyman

(Continued from Page 13)

spend day after day and night after night merely sitting at the meetings of his auxiliary units. He therefore asks the leaders and members of these groups to be satisfied with such time, as in his judgment, he can give to them. The clergyman must split himself up into a myriad pieces, and do the best he can in each role he is called upon to fill. If he attends any gathering, he must shake hands with hundreds of persons, know each ones' name and individual interests; in nine cases out of ten, each person has something to say to him or ask from him by way of information or personal service, and the inevitable memorandum sheet is brought constantly into play.

THE clergyman must supervise the church or synagogue publications, however much assistance he may have in the initial preparation of them. He supervises the religious school, oftentimes comprising several hundred pupils of ages from 6 to 20, and while he may have a corps of assistants, the planning, the introduction of ever-improved material and methods, the daily conferences to analyze work that has been done, and to plan work which is to be done entail a vast amount of time, thought and energy. The clergyman also seeks to know each pupil by name, and through the confirmation classes, may instruct through his own tutelage as many as ten per cent of the entire registration of pupils each year. There are telephone calls, letters and interviews, with reference to pupils and their needs; there are omnipresent and ever-new problems which require judgment, advice, and solution.

The clergyman must concern himself with stimulating membership, with raising money for the church or synagogue as a whole, and for various projects connected with it. The conferences with the boards and committees of the lay workers and leaders of the institution are likewise important. It is in the pastoral field that the modern clergyman must continue to prove himself continuously active, sympathetic and alert. The sick must be telephoned or visited; on joyous occasions there must be messages in writing, by telephone or in person; in sorrow, the clergyman when called upon to officiate at a funeral, visits the fa-

mily before and after the services, attends prayer services in the home, and in every way possible seeks to show consideration and attention. There are birthday and anniversary congratulations which must go forth with precision and promptness. There are pastoral calls to the limit of the minister's health and time, and a multitude of attentions arising out of personal contacts and friendships between the clergyman and his congregants.

Again and again the minister is called upon to help settle family disputes, one of the most taxing and intricate of his tasks. He must advise young people who have snarled up their relationships with their parents; he must help a young wife or husband when domestic controversies grow acute; he must come to the aid of a student who may be in temporary difficulty at his school. There are multitudes of letters of recommendation to be written for students wishing admission to college; for young people or adults seeking employment, and the like. The clergyman finds it necessary, in order to save health and strength, to have a private entrance to his church or Temple Study so that his time will not be consumed by persons soliciting help, whom the clergyman's secretary can advise. For the modern minister acts as an intermediary, between those who wish employment and those few who can furnish it. Someone is always literally and figuratively tugging at his sleeve for a favor or practical aid, and they are never satisfied to see the clergyman's representatives, but always demand to see the minister himself.

It is not surprising, therefore, that many clergymen of today believe that the religious institution is imperfectly organized. The laity expect too much of their ministers, because they have no appreciation of the load, the burden, which they must bear. I have said nothing in this discourse of the thousand invitations which come to the fairly-well-known minister. He is asked to speak in synagogues and churches, before welfare organizations, young people's groups, women's clubs and leagues, good-will groups, veterans groups and at a myriad other occasions. It is the hardest thing in the world to say "No", for those who invite can become positively insulting in their insistence.

If the clergyman speaks occasionally on the radio, it is because he thereby conserves energy, and reaches many shut-ins of his own congregation.

NOR have I mentioned the meetings of the ministers associations and conferences, assemblies and committee meetings, which the clergyman is asked to attend. There are philanthropic, civic and communal tasks to which he is invited, and the stream of invitations, through the mail and telephone, is continuous. The most outlandish requests come to the liberal clergyman, and each one requires his personal reply and attention. At home his telephone rings constantly, particularly at meal time, when it is surmised he will be available; in his study, there are unceasing messages, and next the minister himself, the minister's personal secretary is a most harassed and driven person, trying to keep abreast of the accumulated correspondence, taking dictation in the evenings and helping the clergyman as his "alter ego" to keep in touch with his appointments and the host of persons whose life he influences. If a situation like the help of the German refugees arises, it becomes almost a professional task, and in times of crisis, the clergyman, particularly when other organizations may not meet the need speedily or widely enough, is expected to step in.

There is much more which could be written regarding the modern minister in action. Preacher, teacher, organizer, executive, pastor, ministrant, social service advisor, representative of his own church or synagogue in denominational associations, representative of his own denomination in larger ecclesiastical groups,—the clergyman today is a living symbol of what religion and its institutions mean in the contemporary scene.

Why have I brought this material to the attention of the public? Not because the modern clergyman wishes sympathy; he only desires understanding and a more humane attitude by the laity towards himself and his work. Like the physician, who is constantly on call, like the public servant who is at the beck and call of his clientele, the modern clergyman, like his predecessors in all ages, in churches and

(Continued on Page 22)

TWENTY-FIVE YEARS MINISTRY IN BROOKLYN

(Continued from Page 10)

Jewry has failed and has been found wanting.

Now I can well understand and appreciate the psychological and historical factors that prevented the Jew of Brooklyn from playing the important role that should have been his. The overwhelming majority of the Jews who settled in Brooklyn came to America within the last twenty-five or thirty years from eastern Europe. They came from lands where all rights, all privileges, all opportunities were denied them. Suddenly they found themselves in a country of blessed opportunity, where freedom reigned supreme, where every man was given the privilege of developing his gifts in almost every field of endeavor. They were soon busy making the most of this opportunity.

I have no fault to find with my people. They had to work hard to make up for all that they missed. But—and here is the significant fact that presents itself to us as we review the last twenty-five years—there must be a time when we can say: Enough! Time now to halt! Time now to think of something else beside the material rush for life!

The patriarch Jacob, too, when he fled from the wrath of his brother Esau and came to the land of Laban, made the most of his new opportunities. He toiled and struggled until he "increased exceedingly, and had large flocks, and maid servants and men servants, and camels and asses". But he did not make it an endless effort, to the exclusion of all else in life. He took stock with himself, and suddenly cried out: "And now, when shall I also provide for mine own house"?

The time has now come when Brooklyn Jewry can and must ask itself this question: "And now when shall I also provide for mine own house—for the House of Israel?" We have spent our years in the amassing of the material things of life; it is now time to begin to provide for the spiritual values of our people, the values that shall give meaning and purpose to our lives as Jews!

* * *

It is to this task of making Brooklyn Jewry play the historic role destined for it, of inspiring it to grow not only in size but in greatness as well, that I

have dedicated my ministry this past quarter of a century. It is to this task that every Rabbi here worthy of his calling has dedicated his life.

And I have had the dream too that our Center, having done so much for the development of Jewish life, will take the lead in this higher task of moulding and fashioning a Jewish Community in Brooklyn that shall become a source of blessedness to world-Israel. Because of the opportunities that are ours, because of the position that we hold, because of the recognition we have won, it is our privilege and our duty now to lead,—to lead in responsibility, in thought, in work and in will!

THE IDLE CLERGYMAN

(Continued from Page 21)

synagogues, large and small, goes on his way, praying to the Lord for health, for energy, for good cheer, so that he may bear up under the pressure of his duties, and survive the hair-trigger life which his chosen career imposes upon him. If the laity give to the clergyman the assistants, the support and the helpers he requires, and if they do not themselves make impossible demands upon him, if they appreciate that when he is forced to decline an invitation, it is because of necessity—then the clergy of today will find themselves in their middle years less depleted of strength, less the victims of the pace at which their life is geared.

YEMENITE CHANTEUSE

(Continued from Page 4)

Halevy is such a talent. In Europe, where the art of the chanteuse is better known, this singing actress and dancer received the highest critical acclaim. She received the same delighted appreciation in Town Hall.

On Monday evening, February 3, she will appear at the Brooklyn Jewish Center, replacing the usual forum. Her repertoire will include songs in Hebrew, Arabian and Persian. As against the \$2.20 top price charged at her usual recitals the Center has been able, with the cooperation of S. Hurok, her manager, to keep the tickets down to fifty, seventy-five cents and a dollar.

THE HABIMAH

(Continued from Page 20)

been created and that its creator was too sick to observe the results of his labor. His condition became worse from day to day. We used to visit him in groups and he had a good word for every one of us.

On May 29, 1922, at one of the performances of the Moscow Art Theatre, the actors were interrupted, and Nemirovitch Dantchenko came out and asked the audience to rise. Word had just come that Yevgeny Bagratianovitch Vachtangov had died. There was a dead silence in the theatre. There were sighs and sobs from many corners. The next day, theatrical Moscow mournfully followed the hearse of this great teacher and creator. The members of Habimah followed the casket, sad, orphaned and bereft of its great director and guide.

ROTHSCHILD MEMORIAL DAY

(Continued from Page 4)

He was all of them at different times of his career. These three characteristics were his as stages of his development. He was philanthropist at first with all the evils incident to philanthropy. Witness the memorable misdeeds of his administrations, followed by the revolts of the farmers, etc. But already in 1887, upon his visit to Zichron, he sounded a note of a *Chaver Zion* when he declared, that there was a possibility of forming in Palestine a veritable *Kibbuz Galuyoth*.

For a long time the philanthropist and the zionist were combatting each other within him. Only twelve years later, during a meeting with the representatives of the Yishuv in Egypt, he demanded from them faith in the ideal and spoke of hopes which were bound to be realized. Then he was recreated. He went forth as a veritable man of spirit, another Herzl. Mr. Smilansky concluded: "The Baron left sons, indeed, but not a son to follow in his footsteps. Many are his heirs, but not one to inherit his ideals".

ART EXHIBIT TO CLOSE THIS SUNDAY EVENING

The Exhibit of the Educational Alliance Art School, which is now being held in our Lounge Room, will close this Sunday evening, January 12th. The Exhibit includes drawings, paintings, etchings, metal work, wood carvings and textiles.

NOT ONLY IN TIMES OF DISTRESS

Inevitably death must visit every home. At such times the living are plunged into mourning and distress, and it is an additional burden to them to be forced to care for details which should have been looked after earlier.

Select a final resting place when it is possible to do so easily, and with consideration. And when you select one of the plots of the Brooklyn Jewish Sub-division of the Old Montefiore Cemetery at Springfield, L. I., you know that you have selected ground that is distinguished by beauty and dignity—and is a tribute to the memories of those who have passed on.

The Secretary of the Center will be glad to furnish you with details. Convenient terms may be arranged.

BROOKLYN JEWISH CENTER

667 EASTERN PARKWAY

BROOKLYN, N. Y.

DIGNIFIED AND
DISTINCTIVE SER-
VICES AT HOME
OR CHAPEL

FLATBUSH MEMORIAL CHAPEL
WM. SHERMAN AND SONS
FUNERAL DIRECTORS

1283 CONEY ISLAND
AVENUE . . . BROOK-
LYN, NEW YORK
Phone Midwood 8-3300
Branch: 125 Varet St.
Phone: PULaski 5-0167

All-Year Resolution

Make-and keep this resolution:

"Knowing that numerous ailments come from the feet I will wear only such shoes that are made for foot-health."

Tree-Mark shoes are made for foot-health. They are made scientifically to fit various types of feet, and they are made to provide the maximum comfort and support. Tree-Mark shoe specialists are at your service to examine your feet with an x-ray machine and to prescribe only the correct size and last.



Tree-Mark Shoe Company
6 DELANCEY STREET :: NEW YORK